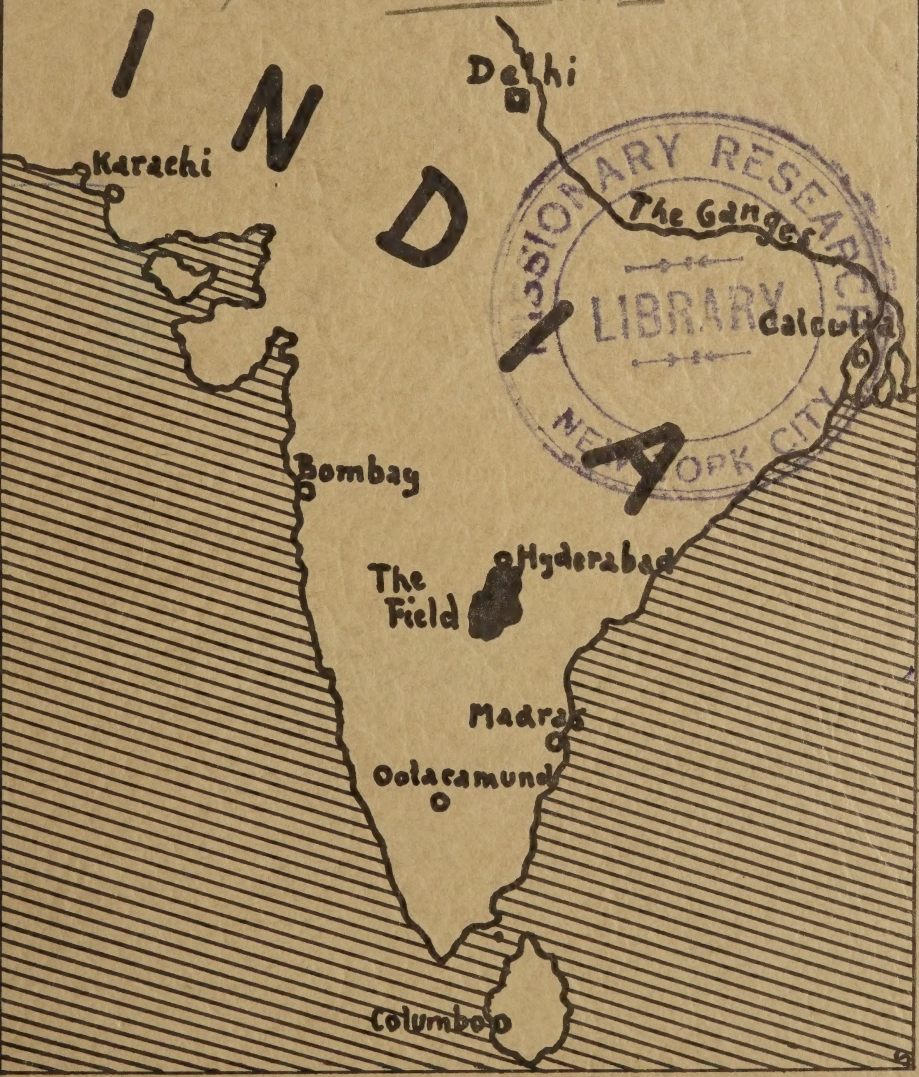


Pam
India - Telugus

OUR MISSION among THE TELUGUS

By H. W. Lohrenz



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* * Foreword * *

THROUGH the medium of this little booklet our missions in India step before the Conference and our churches. They bring their message to our Sunday-schools and the many organizations among our sisters and our youth. They knock at the door of every home and ask admittance.

It is now forty years that our missionary brothers and sisters have had the privilege of proclaiming the Gospel of Christ in India. In this short report they tell us of the pioneer work in the first years; of many difficulties and of glorious victories. They give us a glimpse of things as they once were. They show us the situation as it now exists and point out that which must still be done. If these dear brothers and sisters had their own way they should like nothing better than to invite us for a view of the vineyard which the Lord has entrusted to their care. They would have much to show us. But unfortunately for most of us, such a long journey is out of the question, and so they come to us in these printed pages.

And now, my dear reader, may I put this little pamphlet in your hand and ask you to accept this infrequent visitor from far away lands with true Christian hospitality? I would ask you to spend a quiet hour with it. And when you pray to the Lord of the Harvest, that He continue to bless the work in India, then do not forget the gift which should accompany your prayer. God will bless you for it.

Your friend of our missions,
H. W. LOHRENZ,
Hillsboro, Kansas.

September 12, 1939



* * * *Beginnings* * * *

EVERY effort has its beginning. This was certainly the case of the missionary work conducted by the Mennonite Brethren Church in distant India.

As early as 1883 there was considerable interest among the Mennonite Brethren Churches of America in foreign mission work. For several years our people contributed privately and through the Conference to various missionaries in India and in Africa. This interest grew to such a point that the Conference, meeting at Winkler, Manitoba, in 1898, adopted the resolution to send Brother and Sister N. N. Hiebert to India. The later visits of Missionary Abraham Friesen of Russia, who worked in India under the auspices of the American Baptist Missionary Union, stimulated our people still further in the endeavor to organize their missionary activities in India on a lasting basis.

In the summer of 1899 Brother and Sister N. N. Hiebert, accompanied by Sister Elizabeth Neufeld sailed for India where they landed in the fall of the year to find a friendly welcome at the mission station Nalganda. Here this group was joined by Sister Anna Suderman from North India. She had gone into the mission field a little earlier.

Somewhat later Brother Hiebert rented a place in Hughestown. This was not the same place which we later occupied there. The big question confronting our missionaries was that of finding a suitable field for their work. In this they were advised by Reverend E. Chute of the Baptist Mission. He recommended a field just east of his own. But before a definite decision could be made Brother Hiebert became quite ill, and both he and his wife were forced to return home. This was a great disappointment for them, but in spite of their short stay, they had been able to do a good bit towards starting our missionary activity in India.

In spite of all these difficulties the Conference of the Menonite Brethren Church of North America was not daunted. At its autumn session of the year 1901, it was decided to send Brother and Sister J. H. Pankratz and Brother D. F. Bergthold to India as Missionaries.

Brother and Sister Pankratz left for India the next year where they arrived in October. They spent a year in Secunderabad learning the language and looking about for a suitable field to start their work. In the meantime, Sister Suderman and Sister Neufeld had been busily studying Telugu. They were naturally very much interested to stay in a region where they could apply their hard-learned Telugu. The time had come when one field or another must be chosen. In reaching a decision in this difficult matter, the help that Brothers A. Friesen, H. Unruh and F. Levering so willingly rendered, had much to do with the selection of a district which comprises a part of our present missionary field. At informal gatherings they had repeatedly advised that the vacant field south of the city of Hyderabad would be ideal for our purposes. This field stretched to the south as far as the Krishna River. Incidentally, it included the district of which Rev. erend E. Chute had earlier talked of to Brother Hiebert. All this good advice was now heeded. The final decision had been made. It was now December, 1902.

In the following year the Conference bought our first mission station south of the city of Hyderabad. On Thanksgiving day of 1903 the station was ready for occupancy. The day was well chosen. The Lord had bountifully blessed.

Brother Friesen had been so kind as to loan us three of his native mission workers. These were J. Levi, K. Naragah, and Rutnam Rangiah. With this excellent help, the work of evangelization could be begun in the surrounding districts. It didn't take very long before a few converts could be baptised.

The first church was founded in 1904. Sister Neufeld opened the first school and Sister Suderman started the hard work of nursing the many afflicted.

To the story of the pioneer work belong the efforts of Brother and Sister Bergthold. They had helped all they could at Mulka-pett and had later built the station at Nagarkurnool. This was the first permanent mission station in our own field. The work of Brother and Sister J. H. Voth must also be mentioned here. They were responsible for the erection and organization of the Deverakonda station and through this opened up a large mission field. Not to be forgotten is the work of Brother and Sister F. A. Janzen, who in the year 1913 commenced their activities at Wanaparty. Thus by the year 1914 we had acquired four outposts for the Lord in our Indian mission field.

The Great War interrupted this rapid progress. It wasn't until the post-War period that a further growth of our mission work became possible.

The pioneer work in our far-off Indian mission field would not have been possible without the prayers and gifts of our brothers and sisters at home. May the Great Lord of the Harvest in his mercy bless the churches and the many individual supporters.

* * *

*O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me
My Master and my Friend.
I shall not fear the battle
If Thou art by my side;
Nor wander from the pathway
If Thou wilt be my Guide.*

*O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be;
And Jesus, I have promised
To serve Thee to the end;
O give me grace to follow
My Master and my Friend.*

* *



* * * *The Field* * * *

GOD has given the Mennonite Brethren Church an extremely fertile mission field in Southern India. It is located near the large city of Hyderabad. The latter is the capital of a state by the same name. It is ruled by a Mohammedan Prince with the exalted title of His Highness The Nizam. He is one of the wealthiest potentates of all India and is the absolute ruler of fourteen and a half million people. It is only in cases of absolute necessity that there is any interference on the part of the British Resident. Out of the total population, eighty-six per cent are Hindus, ten per cent Mohammedans, and the remaining four per cent are made up of Christians, Parsees, and other minor sects. The governing group is Mohammedan and Urdu is the official language of the state. In spite of this the bulk of the population does not employ this official language but uses various local dialects instead. Generally speaking this is Marahti in the North, Kanarese in the West, and Telugu in the South and East. Our mission field is located in the Telugu area.

The field extends South from Hyderabad City to the Tungabhadra River for a distance of about 120 miles. The maximum width from East to West is approximately 100 miles. The mission field thus embraces an area of 9,800 square miles. Its population is 1,540,000. A small part of our field extends into the Madras Presidency. Contrary to the general opinion, one doubtlessly shared by a good many of our brothers and sisters, the Hyderabad field is not a large flat expanse of steaming, unhealthy jungle. It is dotted with interesting hills, reaching in some cases to a height of 3,000 feet. Besides, there are many beautiful woods and fertile fields. Interspersed in fields and woods are a multitude of villages and occasional larger towns. A railway traverses the field from North to South. Four of our stations lie along this railway. Criss-crossing the field are a good many excellent motor roads which make possible access to all sections of it.

The climate in this part of India is more temperate than in many other areas. This of course makes for health and vitality. This moderate climate is due to high altitude, and it is only in stations located in the river valleys that much discomfort is felt from the heat. Our most healthy stations are Shamshabad, Jamupet, Kalvakurti, Mahbubnagar, and Hughestown. Our other stations are not so fortunate. Nagarkurnool, Wanaparty, Deverakonda, and Gadwal suffer severely from the heat. The last named, has the misfortune of being placed between two rivers and has consequently earned the reputation of being our hottest station. The most comfortable season of the year is that which begins in November and lasts to the middle of March. In the latter month the hot season sets in with the thermometer frequently registering 115 degrees. This is followed by the rainy season which lasts from June to October.

The climate is suitable for agriculture. During the rainy season and the cool period this part of India produces a multitude of crops. The main crops are the same cereal grains with which our Mennonite people are so well acquainted. In addition to these, there is a good bit of rice cultivation which is made possible through well-irrigation and the flooding of fields during the season of river floods. Here and there one notes the growing of peanuts, castor beans and cotton. Great herds of sheep and goats graze in the hills and valleys. Fruit trees, as well as all kinds of shade trees, grow in profusion. So from an economic point of view the field is neither barren nor poor; nor does it present too many handicaps to a life of health and happiness.

The general response to the Gospel of Christ has been encouraging. The fact that last year 1,323 people were baptised is proof sufficient that the Telugus have by no means hardened their hearts. Christians can be found in 697 out of 2,175 villages in our field. But the work has just barely begun. Large areas are practically unreached. The Amrabad hills and a large part of the Kohlapur Samastan, the latter located between the Nagarkurnool and Wanaparty stations, have never been worked. Be-

sides these sections, there are a good many additional portions of our field which have had to be neglected.

Most of our converts have come from the out-caste section of society. This is a bit unfortunate. We should somehow reach the masses of the caste people which form the middle and higher classes of society. It is only here and there that an individual from the caste people has responded to the call of Christ. Nor has any special work been done among the Mohammedan community. The Nyzam's government of Hyderabad does not countenance work among the Mohammedans. It is of course possible that this might change. Let us obey the command of the Lord when he says, "Lift up your eyes and look on the fields, for they are white already to harvest."

* * *Some Figures* * *

Size of Field.....	9,800 square miles
Length of Field.....	120 miles
Width of Field.....	100 miles
Population	1,540,000
Number of Villages.....	2,175
Villages with Christians.....	697

* * *

*The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banner streams afar;
Who follows in His train?*

* * * * *

*They climb'd the steep ascent of heaven
Through peril, toil and pain;
O God, to us may strength be giv'n
To follow in their train.*

—Reginald Heber.

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* * * *Evangelism* * * *

FROM the beginning the American Mennonite Brethren Missions have been known for their emphasis on *evangelism*. We hope that this will always remain so. Our missionary brothers and sisters in the field have all believed that the evangelistic side of their work should always receive first attention. Everything else they have considered of much lesser importance. Not that these other things were to be neglected, but rather that they must be subordinated to the first. They have prayed and thought much about the best ways and means of carrying the Gospel of Jesus Christ to the million and a half people comprising the population of our mission field in India. Out of this vast number thus far only some twelve thousand have been won for Christ. Thus the great majority must still be reached.

There is only one way of reaching India's people and that is by going to them in village, town and hamlet. Thus the missionary must travel a great deal. In fact "touring" must always remain one of the chief tasks of any successful missionary. This does not mean that the missionary is never at home at his station. The work there cannot of course be neglected. A great many people do come to the station for help and advice. But to reach their souls it is necessary to visit them in their villages and in their homes.

In times past this task of touring was a very difficult one. In those days there were few good roads and the chief means of locomotion was by oxcart. In the last few years this has fortunately changed a good bit and it is now fairly easy to reach even the most distant parts of the field by motor cars over good roads. In fact, it is now possible to attach house-trailers to motor cars and thus travel with some degree of comfort from village to village in our large field. The better the equipment for travel, the more ground can be covered and the more souls can be saved.

Political unrest in India has made evangelistic work more difficult at times, but fortunately, this has not been so much the case in our field at Hyderabad. The Nyzam's government has treated our missionaries with the greatest consideration and has never refused protection when needed.

The missionary is not the only person who is charged with this evangelistic work. In many instances converted Indian Brothers are sent out to preach the Word of Christ and many of them have worked thus with great success. A good many "touring" evangelists have been appointed by the missions to devote their entire time to the work of preaching the Gospel. They visit local churches; they hold services in village streets, and they induce people to come to the mission station.

As the village churches grow in number and in strength, it becomes increasingly clear that these native churches should themselves become centers of evangelism in India. For some day the work of carrying on the Gospel in India might have to rest on their shoulders alone. Therefore it is of extreme importance that these congregations should acquire suitable church buildings, an educated ministry, and a habit of independence and work. In this connection it might be well to emphasize the necessity of education. How can native ministers carry the Gospel to unsaved souls if they cannot read the Bible even in their own language? It is imperative that native ministers be trained to read and to acquire sufficient knowledge so as to interpret the Gospel correctly. The beginning of this has already been made. Some stations are printing periodical pamphlets which contain a list of simple Bible stories and other materials which, it is hoped, will strengthen the faith of converts and give them a better understanding of what Christianity means. It has been an unfortunate experience of many mission workers to discover that many native converts have only a very sketchy idea of what Christianity is.

"God is not looking for better methods; He is looking for better men," wrote E. M. Bounds. There is a lot of truth in this.

The most effective agent in Evangelism is a brother or sister filled with the Spirit of Christ. At Shamshabad a beginning has been made in training such workers. There the Bethany Bible School has been instrumental in supplying many a native church with consecrated and trained Christian leaders. To refresh the spiritual life in our mission field a series of Bible Institutes are held twice yearly at all our mission stations. Outside speakers are often invited to assist in such meetings and much good has resulted from them.

One of the great difficulties in Indian mission work is the peculiar status of the Indian woman. Her lot is not a happy one. She leads an extremely secluded life and as a consequence her contacts with Gospel workers are rare. Many homes in the villages have been visited by women missionaries and Bible women whose chief purpose was to bring the story of salvation to these unfortunately isolated Indian women. Sister Elizabeth Janzen, in particular, is devoting a good part of her time to work among India's women. She has been extremely successful in this work. May the Lord bless her ministry.

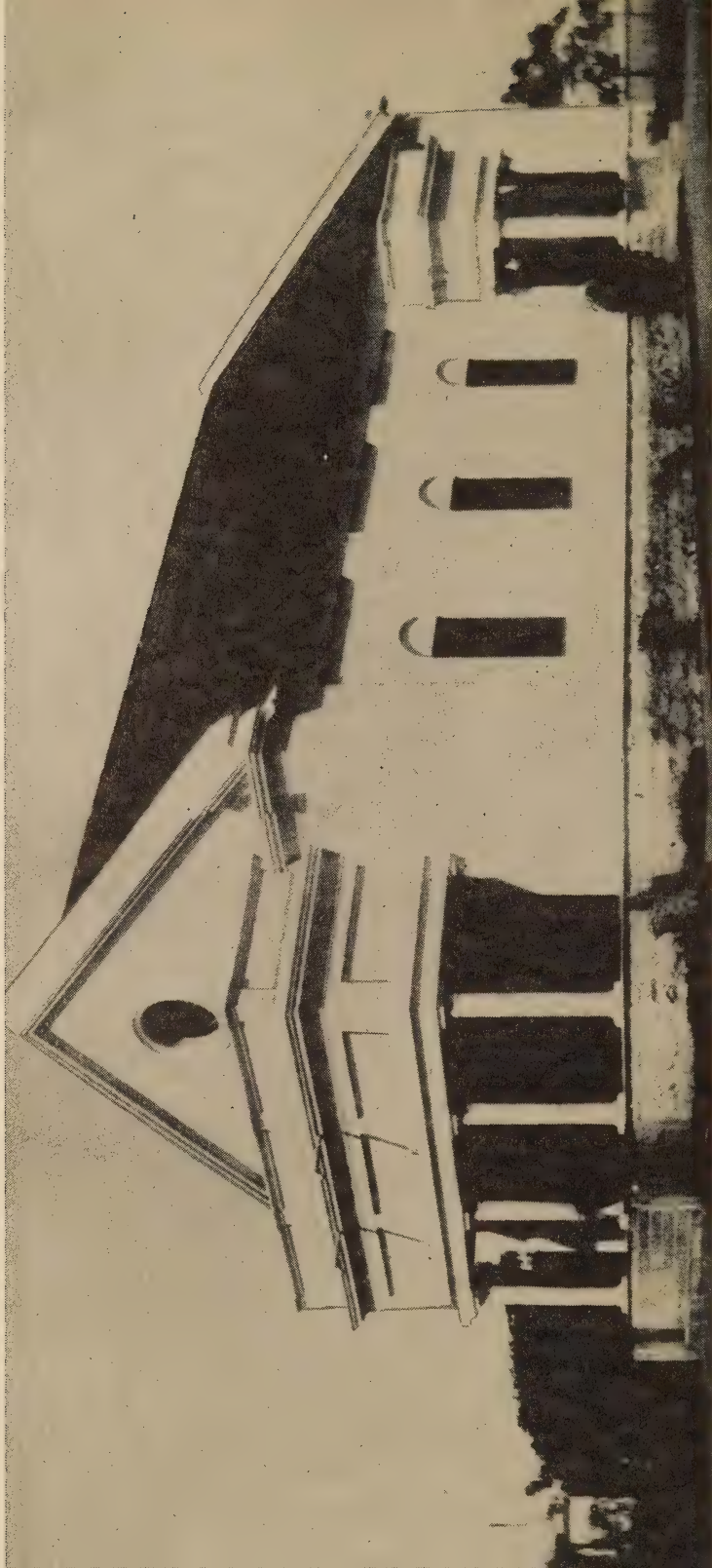
Opportunities of extending the work in our Indian mission field are almost unlimited. The great masses of the caste people have never been reached but they are listening to the Gospel as never before. The doors are opening even wider for the proclamation of the message of life. May God give us strength and wisdom to reach the great masses of those who have as yet not accepted Christ in their heart.

* * *

*"Wherever He may guide me,
No want shall turn me back,
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,
He knows the way He taketh,
And I will walk with Him."*

—Anna L. Waring.

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* * * *The Church* * * *

THE mission command of our Lord includes the following words, “. . . teach them to observe all things whatsoever I have commanded you.” While the chief objective of our work on the mission field is that of proclaiming the Gospel, the organizing of an indigenous functioning church is a task of great importance. The establishment of such a church has ever been in the mind of our missionaries in our field. Their efforts in this direction have not been fruitless. The Telugu church is now a reality. Generally speaking a well-coordinated church develops in three stages: first, a central church; second, an affiliated congregation, and third, a local congregation. This has been the pattern in the organization of our Telugu church.

So the first step in our efforts to establish a church in our field was the organization of a central mission church on each one of our stations. The Indian workers at the mission station and the converts from the surrounding villages were naturally grouped in the central organization. Here the missionary himself functioned as a leader. He was assisted by a committee of Indian brothers who helped in this work. This church was organized along the general pattern familiar to us in this country. Deacons and other necessary officials were elected or appointed. The mission station itself served as the meeting place for this congregation. Since the children from the boarding schools and many mission workers lived here it was not too difficult to organize a Sunday school, a young people's society and other groups. Communion was observed regularly and the rites of baptism performed as occasion required.

All collections in money and in kind, no matter where their origin, were brought to the mission station and credited at the central office. Disbursements were made on decision of the congregation. Church discipline was under the control of the church congregation and its officials under the guidance of the mis-

sionary. These central mission churches were also called "station churches" and went by the name of the mission station itself. Thus there were recognized in the early days of our mission the Hughestown Church, the Nagarkurnool Church, the Deverakonda Church, and the Wanaparty Church. As other stations were opened new churches were of course added. The Telugus called them "mother churches." On many of our mission stations this central church still functions and the work in the field is still carried on under its direction.

As the work developed and as the number of Christians increased it became advisable to found churches in the field away from the mission station to meet the needs of the widely scattered converts. These are the so-called affiliated congregations. Such congregations were organized in villages where there was an exceptionally large number of Christian converts or where there was evidence of strong spiritual life. The Christians from the surrounding villages were asked to join such congregations. These affiliated congregations were organized along the same pattern as the central mission church. It was of course not quite as independent as the central mission church, for the latter had some supervisory authority over it. These affiliated churches are rapidly developing into a strong link in the organized Christian life of our Telugu mission field.

The organization of local congregations under the watchful eye of the "affiliated congregations" is the logical next step. It is a fairly easy task. Our Christian Telugu converts are simple people and their wants are simple. Generally, the converts of one or more villages within a radius of not more than three miles are organized into a congregation. This is done with the help of the missionaries and some leading native preachers. They select a committee of representative Christians from the village or villages in question. In many cases the minister of this newly founded local congregation is paid by the central station. Very often the success of such a venture in church organization depends upon the quality of the minister selected for its leadership.

If he is a man of tact and some personality, the local church in his charge will in all probability prosper. A good deal depends upon the responsiveness of the district in which it is located.

Such local churches in the villages perform all the functions and take on all the responsibilities of a fully established church. The elders have full charge of the church treasury. They collect offerings and they disperse them. Most people, being very poor, make their offerings in kind rather than in money. A small contribution is always made to the central treasury of the mission because it is felt that some of the mission expense ought to be met by the people who reap most of the benefit of the mission's work. In addition such a local congregation undertakes all the duties of church discipline and ritual. New converts are examined by the congregation, and if found worthy, are accepted for baptism and later received into the fellowship of the church. Holy communion is observed at irregular intervals. So these native local churches, with their native ministers, are taking over the full responsibilities of Christian community life.

It must not be thought that our whole mission field is covered with a net-work of Christian organizations. A good many villages, with a good many Christian converts, are still without their church. This work of organization is challenging in its scope. It is worth-while. On some of our fields most of the Christians have been shepherded into one organization or another. In others, this is not the case. There are a great many Christians who manage to exist and grow without the advantages of formal communal life. But for the average Christian convert this is too difficult, and many are lost because of lack of organization.

A peculiarly Indian institution is the Field Association which meets annually. These resemble the camp meetings which used to be held so frequently in the United States. There is a good bit of noise, but at the same time, there is a good bit of Christian fellowship. These meetings have been a great blessing in the Telugu field. They serve as a means of gathering information

on the progress of the Lord's work and in stimulating the ardor of His workers. Besides this, an annual convention is held in the Telugu district. At this all the stations and all the churches are represented. It is held for the purpose of deepening spiritual life and discussing various practical problems arising in the field. In fact, it is very much like one of our conferences at home. Here committees are selected to look after the different phases of work in the mission field. It might be of interest to note, that the native Indian churches have a Home Mission Board, its task being to evangelize some thirty villages in a section of our field. The Telugu Convention has also made itself responsible for the publication of the Telugu monthly, *Suvarnamani*. It shares responsibility in the conduct of the Mission Bible School. This convention is entirely under the leadership of our Indian brothers. It would seem that they are doing rather well.

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* * *Some Results* * *

Organized Churches	56
Church Buildings	34
Ordained Ministers	12
Village Teachers and Preachers.....	201
Bible Women	103
Special Bible Students	64
Baptised Believers	11,943
Baptised in 1938-39	1,323
Annual Collections 1938-39	\$1,028

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* * * *Prayer* * * *

The weary ones had rest, the sad had joy
That day, and wondered "how."
A ploughman singing at his work had prayed,
"Lord, help them now."
Away in foreign lands they wondered how
Their simple word had power.
At home, the Christians two or three had met
To pray an hour.
Yes, we are always wond'ring "how";
Because we do not see
Someone, unknown perhaps, and far away,
On bended knee!

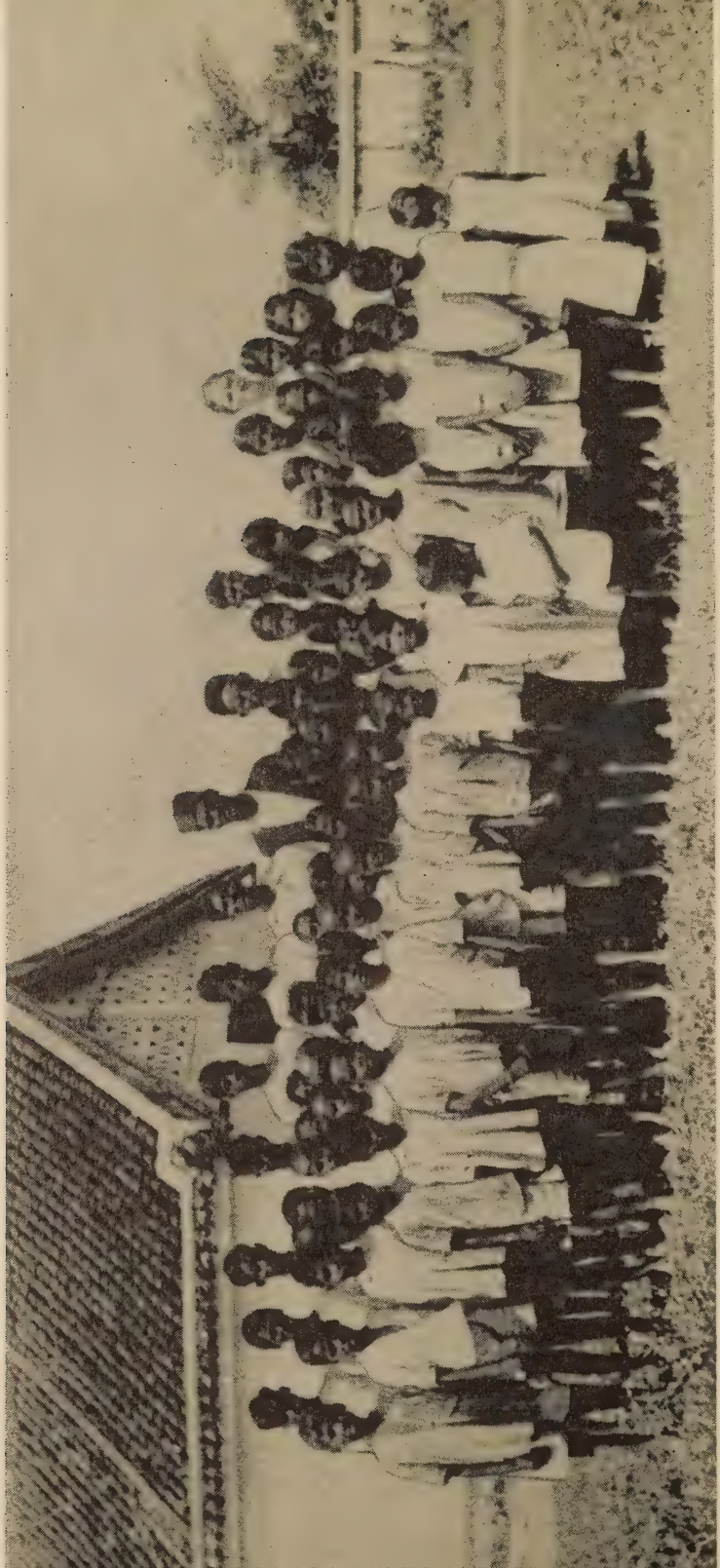
—F. H. Nesbit.

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* * *Promise* * *

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me
My Master and my Friend.
I shall not fear the battle
If Thou art by my side;
Nor wander from the pathway
If Thou wilt be my Guide.
O Jesus, Thou hast promised
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be.
And Jesus, I have promised
To serve Thee to the end;
O give me grace to follow
My Master and my Friend.

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* * *Institutional Work* * *

CHRISTIAN EDUCATION is one of the most important tasks in any mission field. It is of prime importance for the future welfare of the Christian Church in the Telugu field that the younger generation be given all possible opportunities to acquire a knowledge of reading. It is only through the acquisition of such knowledge that a further growth in Christian community living can really take place. Besides acquiring this knowledge it is of course necessary to implant a firm understanding of the Gospel message and this can be done best in younger years. The hope of spreading the message of Christ lies in an educated younger generation.

Our missionaries in India have a full realization of this situation. From the first inception of the Mennonite Brethren Mission among the Telugus, education of children received immediate attention. Elementary Schools were established at many of our mission stations. In most instances the children were housed and boarded at the station. This had a good many advantages. Most of these Elementary Schools contain five grades or standards. These range from the kindergarten, or infant class to and inclusive of the fourth grade. Besides these Elementary Schools, whose chief function is of course the teaching of reading and the implanting of Christian doctrine, there are two Middle Schools organized for the purpose of preparing children for high school. It is hoped that by next year the number of Elementary Schools will be increased and the work of Middle School education be greatly improved by concentrating teachers and pupils in one large, centrally located Middle School. At the moment, four of the mission stations have no Elementary Schools. They are to get such schools next year. It might be of interest to know how many boys and girls are getting a Christian education in such institutions. The latest figures available list 229 boys and 208 girls. A large percentage of the children come from very poor homes and as a consequence the stations are often unable to

collect the monthly fee of thirty-three cents from their parents. But a good many parents are willing and able to pay for the education of their children. These fees are necessarily nominal for it costs a good deal more than thirty-three cents per month to feed, shelter and educate a child in our mission Elementary Schools.

Middle School education is under the regulation of the Educational Department of the Nizam's government at Hyderabad. This does not, of course, mean that a complete course of study must be rigidly adhered to. It simply sets up certain minimum requirements which must be fulfilled. Thus a good bit of the pupil's time can be utilized for Bible study. As mentioned before, it is hoped to improve our Middle School education by combining our two present schools into one large institution. This new school will have a four-year curriculum in place of the present three-year one. The exact location of this new school has not as yet been decided upon. In our present two Middle Schools 77 boys and 50 girls are receiving a thorough education in the usual subjects as well as profiting from additional Bible study.

Not all of this education at the Elementary and Middle Schools is academic. A good bit of it is along practical lines. The boys and girls are encouraged to acquire arts and skills which they can use in making a living in later life.

In addition to educational efforts at mission stations many schools have been established in the native villages themselves. In fact, at the present moment, 124 such schools are functioning under the direction of native teachers. Sixteen hundred and seventy-six children are taking advantage of these Christian schools. Their course of study can not be elaborate. In fact, little is done beyond an attempt to teach the children how to read and to implant the seed of Christian doctrine. An interesting development in connection with village education are the adult schools which have 457 men and women eagerly learning all they can. The future success of our mission work in India depends to a large degree upon these splendid efforts to educate the Telugu children in Christian community life.

“And they brought to him all sick people that were taken with diverse diseases and he healed them.” Christ, the great Physician himself, set the example of serving the suffering. He received them and He healed them. Our missionary brothers and sisters among the Telugus have done a great deal to heal the afflicted in body as well as in soul.

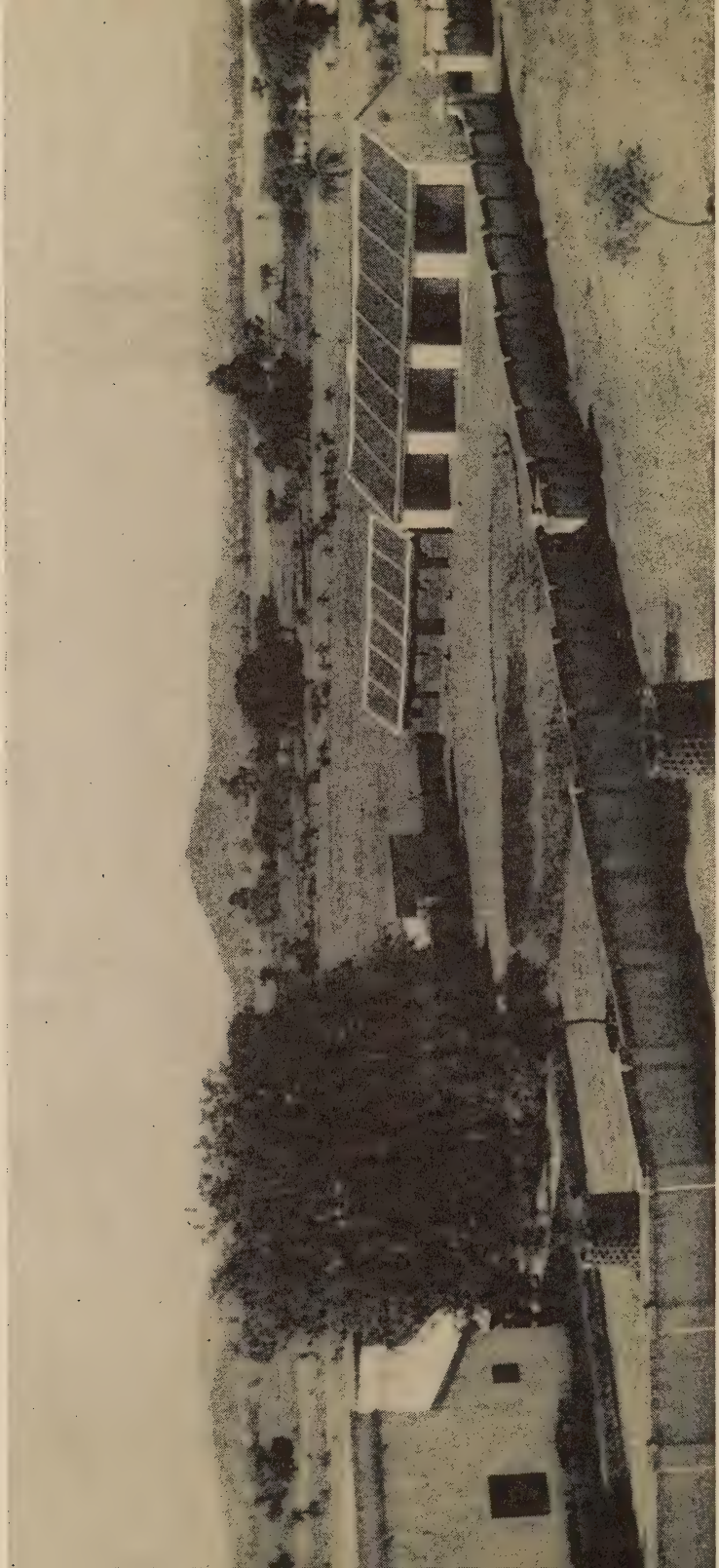
From the very beginnings of our missionary work it was found necessary to establish medical dispensaries at all of our stations. We were fortunate to secure the services of a trained woman physician. She has, through years of effort, been able to establish our medical work on an efficient basis. Three medical nurses with excellent training have been helping in this. One should not forget to mention the native helpers who have performed the tasks given them as well as they knew how. Four hospitals with a large number of beds and necessary equipment are now in full operation. The one at Shamshabad has recently been replaced by a roomy modern building furnished with all those things that make a modern hospital such a well-functioning institution. In these four hospitals, and at the smaller dispensaries, over thirteen thousand patients received treatment between June, 1938, and June, 1939. This is a surprisingly large number and bears mute testimony to the importance of medical work in our Telugu field. In this connection it must not be forgotten that one of the most effective approaches to the soul of man is to cure his body first. A great many of our converts in India have been brought to Christ through this medical work.

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*“Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.”*

—Sylvanus D. Phelps.

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* * * *Stations* * * *

DOUBTLESSLY, a good many of our people will be interested in knowing a little more about the various mission stations the American Mennonite Brethren Church supports in India. Unfortunately, a general dearth of material does not permit of more than a short summary for each one of our nine stations among the Telugus.

MULKAPETT—The first American Mennonite Brethren Mission was established in 1903 in Mulkapett, southeast of the city of Hyderabad. It was here that our first missionaries, that is, Brother and Sister J. H. Pankratz, Brother D. F. Bergthold, Sister Neufeld and Sister Suderman were privileged to proclaim the Gospel. Unfortunately, some difficulty arose with authorities of the Nyzam's government at Hyderabad and this station had to be abandoned. At the time it was a serious blow to our efforts in India.

NAGARKURNOOL—This station is the oldest in our own field. Brother and Sister D. F. Bergthold, after working some years at Mulkapett, built this station in 1906. The buildings of this station include a school, a church, a mission bungalow, and a hospital. Besides these there are homes and dormitories for native teachers, school children and hospital attendants.

Approximately fifty acres are owned by this station. The property is valued at some seven thousand dollars. Nagarkurnool, fifty miles south of Hyderabad, operates in a district comprising some 1,200 square miles with a population of 160,000. It contains 250 villages, 82 of which have Christian families. The district has three church buildings, eleven organized congregations and 1,190 baptised believers.

Aside from Missionary D. F. Bergthold, Missionaries J. A. Wiebe, J. N. C. Hiebert, J. H. Lohrenz, and Sister Elizabeth D. Janzen have spent many fruitful years at Nagarkurnool. Brother J. N. C. Hiebert is now in charge of this station.

DEVERAKONDA — Some sixty-five miles southeast of Hyderabad is situated the station of Deverakonda. This mission station was built and organized by Brother and Sister J. H. Voth in 1910. The station property consists of two compounds. In the first compound is located the mission bungalow, a combined school and church building, a bible school, boys' dormitories, and various homes for teachers, native preachers, and other employees.

The first compound, together with its gardens and fields, contains twenty-two acres of land. The second compound, with twenty-eight acres of land, contains the hospital, the home for our missionary sisters, a girls' dormitory, and some buildings housing the hospital attendants and other workers. The property is valued at \$12,000. In this district of 1,200 square miles with a population of 180,000, some three thousand people have accepted the Gospel and have been baptised.

Besides Brother and Sister J. H. Voth, Sister Mary Wall and Sister Helen Warkentin are stationed here. Brother and Sister J. A. Wiebe spent the greater part of 1937 at Deverakonda. Brother J. H. Voth is now in charge of this station.

WANAPARTY — Just north of the Krishna River lies the district served by the Wanaparty station. It includes some 1,200 square miles of territory with a population of 160,000. There are 250 villages in this district of which 100 contain baptised Christians. At present three congregations are fully functioning, but only one of them boasts a church building. A thousand people have accepted Christ and have been baptised.

Work at this station was begun by Brother and Sister F. A. Janzen in 1913 but it was not until 1916 that the Hyderabad government officially sanctioned their activities.

The Wanaparty mission station contains fifteen acres of land with a compound, a mission bungalow, a women's dormitory, a church, a hospital, an old school building, and necessary homes for teachers, school children and various employees. The property is valued at \$8,000.

Among others, Brother and Sister P. V. Balzer, Sister Helen Warkentin, Sister Margaret Suderman and Brothers and Sisters

J. A. Wiebe and J. N. C. Hiebert have tilled the Lord's vineyard at Wanaparty. Brother P. V. Balzer is now in charge of this station.

HUGHESTOWN—In the outskirts of the city of Hyderabad is located the mission station of Hughestown. When it was purchased in 1914 through the mediation of Missionaries J. H. Pankratz, it was well out of the city limits of Hyderabad. Since then the city has more or less engulfed it. This station comprises an acre and a half with the usual mission bungalow, school buildings, dormitories, and homes for native workers. Since this station is really in the city it is supplied with running water and electric lights. The property is valued at \$6,000.

In spite of the fact that the station is in a large city, it does not follow that all the work is done in an urban community. The Hughestown station district does include a large rural section of a thousand square miles with 230 villages. At the present writing, there are five organized congregations, with two church buildings. The number of baptised believers is 907.

A good many of our missionaries have labored at Hughestown. Besides Missionaries J. H. Pankratz, Brothers and Sisters J. A. Wiebe, J. N. C. Hiebert, Sisters Katherine Schellenberg, Anna Suderman and Anna Hanneman spent happy years here. Brother J. H. Pankratz is now in charge of this station.

SHAMSHABAD—This station is located twelve miles south of Hyderabad city. As early as 1915 Sisters Katherine Schellenberg and Anna Hanneman lived and worked here. It was not until 1920 that through the efforts of Brother Pankratz the Nizam's government sanctioned the organization of a mission station here. Brother and Sister Pankratz worked for six years at Shamshabad, which they transformed into a full-fledged mission station. Since 1926 Brother and Sister J. H. Lohrenz have been stationed here. They, too, have added a good many buildings.

Shamshabad contains thirty-four acres with a compound and a complete set of buildings. It is valued at \$16,000. Shamshabad serves an area of 800 square miles with a population of

120,000. It has 150 villages, 28 of which are blessed with Christian families. It is estimated that 400 people have accepted Christ and have been baptised. Several congregations have been organized, but thus far, it has been possible to erect only two church buildings. Shamshabad has been doing exceptionally well in its medical department. Over 3,700 patients have been served in clinic and dispensary.

Besides the brothers and sisters mentioned as serving in this station, Brothers and Sisters J. N. C. Hiebert and A. A. Unruh have worked here for a time. Brother J. H. Lohrenz is now in charge of this station.

JANUMPET — The village of Janumpet lies thirty-two miles southwest of Hyderabad city. It is both on a highway and on a railroad line. Here the Baptists had acquired eighteen acres of land and the government rights to carry on missionary work. This property was acquired by our Conference in 1933. Two small buildings for native workers have been erected. Its value is about a thousand dollars.

This mission district should prove an extremely responsive one. Its population is about 90,000. Out of 120 villages, 28 contain Christian families. There is one organized congregation which is fortunate in possessing a substantial church building. In spite of the fact that the station is a comparatively new one and as yet has not been fully developed, 165 people have accepted Christ and been baptised.

Although this station does not possess the facilities for resident missionaries a good bit of work has been carried on here by workers from other stations. Brothers and Sisters J. H. Lohrenz, J. A. Wiebe and J. J. Dick have done a good deal of preliminary work here. This station needs much further development. This station is under the supervision of Brother J. H. Lohrenz.

KALVAKURTY — Approximately in the center of our whole mission field lies the mission station of Kalvakurty. It comprises some 800 square miles with 100,000 people. Out of 130 villages, 40 contain members of our church. This station,

with its eighteen acres of land, was opened in 1933. Brother and Sister J. A. Wiebe were the first to reside here, and they it was, who erected the first buildings. Somewhat later, Brother and Sister J. J. Dick continued this work of organization and construction. The compound contains a missionary bungalow and a few houses for native workers. The property is valued at \$1,800.

A good beginning has been made in this field. The best proof of this is the fact that 488 people have been baptised and accepted into Christian fellowship. There are five organized congregations. Up to this time it has not been possible to erect any permanent churches for them. This station is under the supervision of Brother J. A. Wiebe.

MAHBUBNAGAR — This mission station is situated some sixty-two miles southwest of Hyderabad city. It is near a railroad station and on a highway. Mahbubnagar is quite an old mission center. It was established by the Baptist minister E. Chute in 1888. It was he who was responsible for the erection of most of the present buildings. Our conference was fortunate in purchasing this station in 1937. The station comprises some seventeen acres and in its compound are located a church, a school, a missionaries' bungalow, a boys' dormitory, a girls' dormitory, and various buildings housing the native teachers, preachers and other employees. In this connection, it should be mentioned that with the purchase of this property, we acquired sixty-five acres of land at Jadcharla, eleven miles away. This might prove of some value in the future. The combined property is valued at \$13,500.

The Mahbubnagar station district covers 1,400 square miles with a population of 230,000. It contains 300 villages. Seventy of these have some Christian families. The district has seven organized congregations with three permanent church buildings. Thus far 728 people have been baptised, 128 of these during the last year. Brother and Sister J. A. Wiebe are at present in charge of Mahbubnagar. Just recently young Sister Anna Suderman has arrived at this station and is temporarily serving there. Brother J. A. Wiebe is now in charge of this station.

GADWAL—The most distant part of our general field is the district charged to our mission station of Gadwal. This station was opened by the Baptists in 1904. It contains twenty acres of land with a home for the missionaries, a combined church and school house, and a few buildings for native helpers. This station was acquired by our Conference in 1937. It is valued at \$4,500.

Although Gadwal has been acquired only recently, a great deal of work has already been done. The district includes some 1,200 square miles, with 170,000 inhabitants. Its 250 villages have proved a fertile field for the work of the Lord. Four thousand souls have accepted the Gospel message and have been baptised. Last year alone, 355 new members have been added to the various existing churches. At present nineteen congregations have been organized and of these fourteen have been supplied with church buildings. A good deal of the credit for the work must of course go to our Baptist Brethren. The station of Gadwal is now under the ministration of Brother and Sister Abram A. Unruh.

OOTACAMUND—It is hot in India. Our missionary brothers and sisters find it necessary to escape the torrid heat of the summer months. It is for this reason that our Conference acquired two homes at Ootacamund, in the mountain district of Nilgiri. The two homes are large enough for the sojourn of three families. The construction of these vacation homes was begun by Brother Abraham Friesen of Russia, who later sold them to our Conference. Missionary J. H. Pankratz had these homes finished and put in condition for occupancy. This property is valued at \$3,500. It should be borne in mind that this is not a mission station.

* * *

*"Give of thy sons to tell the message glorious,
Give of thy wealth to speed them on their way.
Pour out thy soul for them in prayer victorious
And all thou spendest Jesus will repay.
"Tis thine to save from peril and perdition,
The souls for whom the Lord His life laid down,
Beware lest slothful to fulfill thy mission
Thou lose one jewel that should deck His crown."*

* * * *Budget 1940* * * *

Salaries	\$12,450.00
Support of Children	2,168.75
Upkeep of Stations	1,275.00
Evangelism	4,500.00
Schools	3,350.00
Medical Work	937.50
Other Activities	250.00
Repairs	1,210.00
Traveling Expenses	4,000.00
Incidentals	250.00
<hr/>	
TOTAL.....	\$30,391.25

* * *

"I do not ask to see the way,
 My feet shall have to tread,
 But only that my soul may feast
 Upon the Living Bread.
 'Tis better far to walk with Him
 By faith close to His side,
 I may not know the way I go,
 But Oh, I know my Guide."

* * *

* * * *Missionaries* * * *

ON THE MISSION FIELD, FALL 1939:

PETER V. BALZER, A.B., Th.B.

AND

ELIZABETH KORNELSEN BALZER

Appointed, November, 1921.

First sailing, fall of 1923.

Mission service.

Present station, Wanaparty.

ANNA HANNEMAN, A.B.

First sailing, June, 1915.

Educational work.

Present station, Shamshabad.

JOHN N. C. HIEBERT, A.B., Th.B.

AND

ANNA JUNGAS HIEBERT

First sailing, July, 1929.

Mission service.

Present station, Nagarkurnool.

ELIZABETH DICKMAN JANZEN

First sailing, September, 1910.

Mission service among women.

Present station, Nagarkurnool.

JOHN H. LOHRENZ, A.B., A.M., B.D.

AND

MARIA KLAASSEN LOHRENZ, A.B., B.D.

Appointed, May, 1919.

First sailing, summer, 1920.

Mission service.

Present station, Shamshabad.

JOHN H. PANKRATZ, A.B.

AND

MARIA HARMS PANKRATZ

Appointed, fall, 1901.

First sailing, fall, 1902.

Mission service.

Present station, Hughestown.

KATHERINA L. SCHELLENBERG, M.D.

Appointed, fall, 1905.

First sailing, spring, 1907.

Medical service.

Present station, Shamshabad.

ANNA SUDERMAN, Th.B.

Appointed, spring, 1938.

First sailing, fall, 1938.

Educational work.

Present station, Mahbubnagar.

MARGARET SUDERMAN, R.N.

Appointed, fall, 1928.

First sailing, spring, 1929.

Medical service.

Present station, Wanaparty.

ABRAHAM A. UNRUH

AND

ANNIE ENNS UNRUH

First sailing, fall, 1936.

Mission service.

Present station, Gadwal.

JOHN H. VOTH, A.B.

AND

MARIA EPP VOTH

First sailing, fall, 1908.

Mission service.

Present station, Deverakonda.

MARY C. WALL, R.N.

Medical service.

Present station, Deverakonda.

HELEN L. WARKENTIN

Educational work.

Present station, Deverakonda.

JOHN A. WIEBE, A.B.

AND

VIOLA BERGTHOLD WIEBE, A.B.

Mission service.

Present station, Mahbubnagar.

ON FURLOUGH, OR RETIRED, FALL 1939:

DANIEL F. BERGTHOLD

AND

ANNA SUDERMAN BERGTHOLD

First sailing, 1904 and 1898.

Principal station, Nagarkurnool.

Mission service.

Present address, 1209 South Ethel

Avenue, Alhambra, California.

JACOB J. DICK

AND

ANNA BAERG DICK

Migrated from Russia to India,

1932-1934.

Principal station, Kalvakurty.

Mission service.

Present address, Coaldale, Alberta,

Canada.

NIKOLAI N. HIEBERT

AND

SUSIE WIEBE HIEBERT

First sailing, summer, 1899.

Traveling Missionary, 1901-1912.

Secretary of Board of Missions,

1902-1936.

Present address, 1126 Ruge Street,

West Salem, Oregon.

ELISABETH NEUFELD WALL

First sailing, summer, 1899.

Educational work.

Present address, 3324 E. Ganahl

Street, Los Angeles, California.

CATHERINE A. REIMER, A.B., R.N.

First sailing, fall, 1930.

Principal station, Nagarkurnool.

Medical service.

Present address, 2825 South Hope

Street, Los Angeles, California.

THOSE WHO HAVE DIED IN THE SERVICE OF THEIR MASTER:

TINA MANDTLER BERGTHOLD

First sailing, July, 1904.

Station, Suriapet.

Died November 20, 1904.

ANNA EPP BERGTHOLD

Station, Nagarkurnool.

Died September 5, 1915.

FRANK A. JANZEN

First sailing, September, 1910.

Station, Wanaparty.

Died October 8, 1927.

KATHARINA LOHRENZ

First sailing, fall, 1908.

Station, Isamiah Bazaar.

Died September 5, 1913.

* * * * *

Missionaries on the field receive mail at their stations, via Hyderabad, Deccan, India.

The Field:

	Deverakonda	Gadwal	Hughestown	Janumpet
Square Miles	1,200	1,200	1,100	700
Population	180,000	170,000	230,000	90,000
Villages	270	250	230	120
Villages with Christians.....	160	120	65	28

Evangelistic Workers:

Ordained Preachers	4	—	2	—
Village Teachers and Preachers	53	19	13	11
Bible Women	19	6	5	8
Bible Students	30†	7	11	2

The Churches:

Baptised Believers	3,500	4,000	907	165
Baptised 1938-39	152	355	218	35
Organized Churches	3	19	5	1
Church Buildings	8	14	2	1
Annual Collections	\$180	\$125	\$60	\$20

Compound Schools:

Middle School Pupils.....	27	11	13	8
Elementary Pupils	90	33	66	13
Teachers	10	—	—	—

Village Schools:

Number of Schools.....	20	21	11	6
Children Studying	316	250	250	100
Adults Studying	112	—	—	50

Hospital Work:

Trained Workers	3	—	—	—
Patients	4,000	—	—	—

The Compounds:

Acres	50	20	1½	18
Value	\$12,000	\$4,500	\$6,000	\$1,000

† Local students included.

Statistics * * 1939

Kalvakurty	Mahbubnagar	Nagarkurnool	Shamshabad	Wanaparty	Home-Mission	TOTAL
800	1,400	1,200	800	1,200	200	9,800
100,000	230,000	160,000	120,000	160,000	10,000	1,540,000
130	300	250	150	250	25	2,175
40	70	82	28	100	4	697
---	1	4	---	1	---	12
16	16	29	17	25	2	201
6	12	20	16	10	1	103
12	4	4	9	7	1	87
488	728	1,190	400	1,000	65	12,443
64	128	151	85	130	5	1,323
5	7	11	1	3	1	56
---	3	3	2	1	---	34
\$30	\$200	\$90	\$134	\$185	\$4	\$1,028
1	12	18	13	24	---	127
8	63	60	46	52	6	437
---	5	6	7	5	---	33
7	9	21	19	9	1	124
100	135	160	223	125	17	1,676
100	65	100	---	20	10	457
---	---	1	2	3	---	9
---	---	2,500	3,741	2,832	---	13,073
18	9	50	34	15	---	215½
\$1,800	\$10,000	\$7,000	\$16,000	\$8,000	---	\$66,300

* * * *Prospects* * * *

LOOKING BACK over the work of the past forty years in India, one cannot escape a certain sense of optimism about the prospects for the future. It would be a mistake to paint too rosy a picture about these prospects of our mission among the Telugus. One should never get too far away from realities. But it would seem that we can expect results proportionate to our efforts.

There is no doubt that the Gospel has taken root in our Indian mission field. Some twelve thousand people have accepted Christ and are a mute testimony to the truth of our Master's words, "If the Son therefore shall make you free, ye shall be free indeed."

One of the most hopeful signs is the growth of a certain spirit of responsibility and independence on the part of our Christian Telugu brothers and sisters. They are gradually learning how to live an independent Christian life. They are learning how to conduct their own Christian services and how to carry on organized Christian community life. Not only that, but they are learning how to carry the Gospel of their Master to others. Within our mission field they have made themselves responsible for the evangelization of some ten thousand fellow Telugus. In this they are doing surprisingly well. All this does not mean that our mission is finished; but it does mean that it is bearing fruit.

Our missionary brothers and sisters in India are not discouraged. In spite of vicissitudes, they are certain that the Lord's work will prosper. Let us show the same optimism. We have twenty-six active mission workers in our Indian field. Let us support them by our prayers and our gifts. That is the least the Lord can expect of us.



The Field

Scale

8 16 24 32 miles

